

The SUMME
OF
CHRISTIANITY:

WHEREIN
A Short and Plain Account
is given

Of { The Christian Faith.
The Christian's Duty.
The Christian's Prayers.
The Christian Sacraments.

WITH
Prayers for Families.

For the Use of such as want either Time
to read Longer, or Capacity to under-
stand Learned Discourses.

By CL. ELIS, Rector of Kirkby, and Pre-
bendary of Southwell in Nottinghamshire.

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THE S. O. M. M. E.

OF

CHRISTIANITY

WHEREIN

A SHORT AND PRACTICAL ACCOUNT

IS GIVEN

OF THE

CHRISTIAN'S DUTY

TO HIS GOD AND HIS NEIGHBOUR

IN THE CHRISTIAN BAPTIST CHURCH

IN

THE CITY OF BOSTON

By the Rev. Mr. John C. Smith, Minister of the Gospel in the Baptist Church in the City of Boston.

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JOHN C. SMITH

Printed and Sold at the Baptist Church in the City of Boston.

Read distinctly.

Learn industriously.

Consider seriously.

Believe firmly.

Pray devoutly.

Repent sincerely.

Love fervently.

Resolve deliberately.

Practice constantly.

Hope patiently.

Receive thankfully.

And so

Die peaceably.

And

Live eternally.

The

The Sum of Christianity, &c.

The Christian Faith.

S E C T. I

THERE is a GOD, and no more but *One* GOD, who is the FATHER, the SON, and the HOLY GHOST. The FATHER, who *begat* the SON; and the SON, who is the *only begotten* of the FATHER; and the Holy GHOST, who is the SPIRIT of the FATHER, and of his SON; are *Three*, and these *Three* are *One* GOD.

GOD is a living *Spirit*, without Body, Parts, or Passions; *every where* present, and *Eternal*, without begin-

ning or end; *unchangeably* one and the same for ever, and cannot be *seen*, or perfectly *known* by any but *himself*.

GOD is *Infinite* in all *Perfections* of *Glorious Majesty*, *Holiness*, *Power*, *Wisdom*, and *Goodness*, *Justice*, and *Mercy*; needing nothing, but perfectly *blessed* in *Himself* alone.

GOD is the *Maker*, *Preserver*, *Owner*, and righteous *Governor* of all things; and according to his *Infinite Wisdom* and *Goodness*, doth *what*, and *when*, and *how* he will.

In the *beginning* by his *Word*, and of his own *good pleasure*, God made the *World*, and *all things* therein, in *six Days*; and all that he made was very *good*.

There is no *Being* nor *Goodness*, but it is of God; nor can any thing come to pass but by his *Counsel*. He ordereth the whole *Course* of the *World* *wisely* and for the *best*.

God made an innumerable *Company* of *Angels*, which are *Spirits*. Some of these continue *holy* and *happy*, obeying,

ing, loving, praising and enjoying God, and serving him in such Services as he is pleased to employ them in for the good of Men.

Some of the *Angels* sinned, and were, with their *Prince* or *Leader*, called the *Prince of Devils*, the *Old Serpent* and *Satan*, cast down to Hell, reserved in Chains to the Day of Judgment. The *Devil* is a *Tempter to Sin*, the *Father of Evil-doers*, going about as a roaring *Lion* seeking whom he may devour; or as an *Angel of Light*, seeking whom he may deceive.

God made the first man *Adam* with a *Body* formed of the *Dust* of the *Earth*; and the *Body* of the first Woman *Eve*, made he of a *Rib* of *Adam*.

God made them *Male* and *Female* in his own *Image*, putting into the *Body* an *Immortal Soul* or *Spirit*, *Holy* and *Righteous*, endued with *Understanding* or *Reason*, a *Free Will*, and *Power* of *Acting*, and a *Dominion* over the *Creatures* made for his use and service.

God made Man for *Himself*, to serve him in holy *Love* and perfect *Obedience*. God's *Will* understood, was the *Law* in his *Heart*, whereby he was to live, and whereby he found himself bound to resign himself to God's *Disposal* and *Government*, and to *Honour*, *Praise*, and *Love* him, and to *delight* himself in *Him*, as his chief *Good* and *Happiness*.

Had Man continued *Innocent*, that is, *Obedient* to God; he had for ever *lived* and been *happy* in God; but *sinning*, that is, *disobeying* God, he must *Dye*. This is it which is called the *Covenant of Works*. *Obey* and *Live*, *Sin* and *Dye*.

To exercise and try Man's *Obedience*, God gave him a very easy *Command*; giving him leave to eat of all the *Trees* of the *Garden of Eden*, wherein he had placed him, but one, called the *Tree of Knowledge of Good and Evil*; he charged him upon pain of *Death* not to eat of *that*.

But the *Devil* in a *Serpent* tempted *Eve*, and by her he tempted *Adam* also

so to eat of the Fruit of that Tree; and so by *sinning* or breaking the Command of God, they lost their *Innocence*, and became *Mortal*, and must Dye; obeying the *Devil*, they fell under his *Power*; disobeying God, they lost his *Favour*, which was their *Happiness*. They that were *Wise*, *Good*, *Powerful*, and *Happy*, thus became *Evil*, *Foolish*, *Weak*, and *Miserable*.

We are all the *unholy Children* of *sinful Adam*, ignorant of God, our *Duty*, and our *Happiness*; dead to *Goodness*, inclined to *Evil*, easily drawn into *Sin* by the *Temptations* of the *Devil*, the *Allurements* of the *World*, and the *Lusts* of the *Flesh*; and if left to ourselves, will run headlong to *Destruction*.

If God had punish'd Man's *Sin* with *present Death*, Mankind had been at an end. Therefore he suffered him to live for a time, yet in such a Condition, as he might be sensible of the *Mischief* he had done himself by *sinning*. The *Earth* is *curs'd* to bring forth for

him *Vanity, Trouble, and Vexation. Hard Labour, grievous Pains and Sicknefs* he must undergo. He becomes *ashamed of himself, and afraid of God*, and at last must *Dye* and return to *Dust*.

S E C T. II.

Tho *God* had decreed that *Man* should *Dye* for his *Sin*; yet of his *Infinite Mercy* he made for him a new way to *Eternal Life and Happiness* after *Death*.

God threatn'd the *Devil*, that his *Power* over *Man* should be destroyed by one that should be born of a *Woman*; and in due time, *God* the *SON* was pleas'd so to take to himself our *Human Nature*, *Soul* and *Body*, and so to become *God* and *Man* in one *Person*. An *Angel* saluted an *Holy Virgin* called *Mary*, and foretold his *Conception* in her *Womb* by the *Divine Power* of the *Holy GHOST*, when she had never known *Man*; who when the time was come, brought forth her *Son*, and as the *Angel* had commanded,
called

called his Name JESUS, because he was to *save* his People from their Sins.

He came to be the *Mediator* between God and Men, and to establish a *New Covenant of Grace*, wherein *Pardon*, *Grace*, and *Eternal Life*, are for his sake granted to all who believing in *Christ*, repent of their Sins, and sincerely Obey his Gospel; and *Eternal Death* made the Punishment of all *Impenitent Sinners*.

JESUS is that MESSIAH, of whom *Moses* and the *Prophets* did write; even the CHRIST, or *anointed one*; anointed, or designed and ordained to a *threefold Office*, which he was to discharge as *Mediator*; that is to say, of a *Prophet*, of a *Priest*, and of a *King*.

As a *Prophet*, he hath in his Gospel, and by his *Apostles*, made known to us all his *Father's Will*, concerning both our *Salvation* and our *Duty*.

As a *Priest*, he suffered under *Pontius Pilate*, and was *Crucified*; so offering himself once for all a perfect and sufficient

cient-Sacrifice for the Sins of the whole World; thereby giving full *Satisfaction* to his *Father's* Justice, in consideration whereof *Pardon* and *Life* are granted to all *Penitent* Sinners.

Before his Death, he had lived many Years on Earth in an *humble* and *low* Condition, and was *tempted* as we are, yet without *Sin*. And in both he is our *Example*, which we are to imitate in *doing* and *submitting* to the whole *Will* of *God*, and conquering the *Temptations* of the *Devil* and the *World*.

Being *Dead*, he was *Buried*, and continued some time in the *State* of the *Dead*, and the third *Day* rose again to *Life*. And having seal'd the *New Covenant* with his *Blood*, he after his *Resurrection* instructed his *Apostles* in their *Office*, and commissioned them to admit *Men* into the *Covenant* by *Baptism*, and to teach them how to keep it.

After forty *Days*, he *ascended* up visibly into *Heaven*, where he still continues to execute his *Priestly Office*; being

being our *Advocate* with the FATHER, ever living to make *Intercession* for us, rendring our Persons and Services acceptable to *God*, and powerfully prevailing for all good Blessings on us.

He is set down at the *Right Hand* of *God* in *Power* and *Majesty*, exalted above all *Principality* and *Power*; having all *Power* in *Heaven* and in *Earth*; and as *King*, he ruleth all things, being made *Head* over all things to his *Church*.

He giveth *Laws* to all Men, and protecteth his Subjects, reigning in their hearts by his *Holy Spirit*. He subdueth his *Enemies*, and must reign till they be all put under his Feet. All *Judgment* is committed to him, and he shall come again in the *Glory* of his *Father*, to *Judge* both the *Quick* who shall then be be found alive, and the *Dead* who died before his coming.

S E C T. III.

On the Day of *Pentecost* *Christ* sent the *Holy GHOST* upon the *Apostles*, to guide them into all *Truth*, to testify of *Christ*, and to be his *Advocate* with Men, to plead his Cause against the World; to qualify the *Apostles* to be his *Witnesses* throughout the World, enabling them to Preach to all Nations in their own *Languages*, and to work *Miracles* for the Confirmation of what they preached; to write the *Holy Scriptures*, and to encourage them to a constant *Suffering* for *Christ*, even unto Death.

The *Scriptures* of the *Old* and *New Testaments* contain the very *Word* of *God*, which *Holy Men* of *God* spake as they were moved by the *Holy GHOST*; and they are able to make us wise unto *Salvation*.

The *Holy GHOST* by the word enlightens our understandings; opens, softens, changeth, and renews our
Hearts;

Hearts; makes us *spiritually* and *heavenly minded*, quickens our *Deadness*, warms our *Affections*, and sanctifies them; subdues our *Passions*, helps us to *Pray*, and strengthens us to *resist Temptations*, and to *persevere* in our *Duty*; and comforts us with a *Sense* of his *Holy Operations* in us, whereby he testifies, together with our spirits, that we are the *Children of God* by *Faith* in *Christ JESUS*.

Being *sanctified* by the *Holy Ghost*, all *Christians* are but *one Holy Church*, the *Body*, whereof *Christ* is the only *Head*. All that are *Baptized*, and outwardly profess *Christianity*, are to be accounted by us *Members of the Church*, and *Holy*, by a visible *Separation* from the *World*, and *Solemn Dedication* to *God*, till they cut themselves off by *Schism*, or are justly cast out by *Excommunication*.

This *Holy Church* is *Catholick*, or *Universal*, extending to all *Places*, propagated through all *Ages*, and teaching all *saving Truth*. And all the *san-*
ctified

glorified Members of it have Fellowship with the FATHER, and the SON, by one Holy SPIRIT, which is as the Soul of this Body; and with Holy Angels in their Care and Ministries; with the glorified Saints of Heaven, in their Love and Prayers; with one another on Earth, in the same Faith, Hope, and Love, Word, Prayers, and Sacraments, bound to keep the Unity of the Spirit in the Bond of Peace.

All these have in Consideration of Christ's Satisfaction, a full Pardon of all Sin sincerely repented of, preached unto them by God's Ministers, sealed unto them in the Sacraments of Baptism, and the Supper of the Lord, with an assurance of final Justification and Salvation, upon condition of persevering in Faith and Obedience to the Gospel.

At Death the Souls of the Faithful rest with God in Peace and Comfort; and the Souls of the Wicked pass into a State of endless Misery. And the
Bodies

Bodies of all Men shall be raised again after Death, and re-united to their *Souls*.

Then must we all appear before the *Judgment-Seat* of *Christ*, who will condemn the *Wicked* to everlasting Fire, prepared for the *Devil* and his *Angels*; but shall finally acquit the *Righteous*; and give them the *Kingdom* prepared for them from the Foundation of the *World*, where they shall everlastingly live in joy, happy in the knowing, loving, praising, and delighting in God amongst the blessed *Angels* and *Saints* in *Heaven*.

Through the *Merits* and *Intercession* of the *SON*, by one *SPIRIT* of *Grace* we have *Access* unto the *FATHER*. To *FATHER*, *SON*, and Holy *GHOST*, one uncompounded, undivided *GOD*, be all Honour and Glory. Amen.

The

The Christian's Duty.

S E C T. I.

THE bare *believing* of all above-written will not do us any good, unless we become really such persons, as *Christ* came himself, and giveth his *Holy Spirit* to make us; that is, *holy* in heart and life, and doing the *Will* of God from the heart *sincerely*.

By our *Faith* we must have our hearts purified, be made *new* Creatures, and putting off the *Old man* with his corrupt Affections and Lusts, put on the *New man* which after God is formed in *Righteousness* and true *Holiness*.

We must have the *true* GOD only, that is, the FATHER, SON, and Holy GHOST, for our God; whose we are, and are resolved to be. And to Him our Maker, Redeemer, and Sanctifier, must we by *Baptism* give ourselves

selves up in an holy *Covenant*, to renounce the *Devil*, and the *World*, and the *Flesh*, and to worship and serve him only for ever.

Being made by God *Men* and reasonable Creatures, we must use our *Reason* in considering what we are, whence we came, how we live, why we shall dye, and whither we must then go. We should consider God's *Works*, and meditate on his *Word*, and learn the true Knowledge of God, and of ourselves, and the duties which we owe to God, and to ourselves, and to all men, and examine ourselves how we pay them, and see that all our Thoughts and Affections, Words and Actions, be Conformed to the *Will* of God, and such as become the *Nature* of men, who are to govern themselves by *Reason*.

We must walk *humbly* before God, acknowledging all that we either are, or have, or hope for, or can do, to be his free and undeserved Gift; that we are *vile Sinners*, deserving everlasting
punish-

punishment ; we must therefore deny ourselves , and perfectly resign our own Wills to his Will, cheerfully to do, and patiently to suffer whatsoever pleaseth him,

We must read, hear and believe his Word ; the History and Doctrine for our Instruction ; the Precepts for our Direction ; the Promises for our Encouragement ; the Threatnings to affright us from Sin ; taking heed how we be led by seducing Spirits into a false Faith, or dangerous Opinions or Practices.

We must continue patiently in well-doing, waiting and hoping for what God hath promised ; neither despairing of Mercy if we Repent , nor presuming of Mercy if we Repent not.

We must love God above all things, chusing him for our Portion , delighting in him as in the chief good ; doing or suffering any thing to please and honour him , and willing to lose Life it self to enjoy him.

We

We must be *cautions* and *circumspect* in all our ways, and *watchful* over ourselves, being in the fear of God all the day long, that we Sin not against him.

Diligently using the *means* which God alloweth us, and devoutly *praying* to him for his Blessing. We are to be *careful* for *nothing*; but doing good, to *trust* and *confide* in him alone, casting all our care upon him, who careth for us.

We must consider ourselves to be always in the *Presence* of God, who always seeth and observeth all that we do, and all that is in our hearts: We must therefore walk *uprightly* and *sincerely* without guile, dissimulation, and hypocrisy; cherishing no evil thought, inclination, or desire.

We must do all things to the *Glory* of God, that is, according to his *Command* or *Allowance*, shewing to the World our intire *subjection* to him.

We must labour to be *holy* as God is *holy*, perfecting holiness in his *fear*, purifying ourselves from all filthiness of *Flesh* and *Spirit*. We

We must have *honourable* and *worthy* thoughts of God, not becoming *vain* in our *imaginations* of him, nor *likening* him to any thing in our Thoughts: We must shun all gross Representations of him by *Images*, or the *Likeness* of any thing whatsoever: We must Worship him according to the directions which he hath given us in his *Word*, and not according to our own *fancies*; both inwardly in our *hearts*, and outwardly with our *bodies*; offering unto him our *Spiritual Sacrifices* of *Prayer* and *Supplication*, *Praise* and *Thanksgiving*, in the name of J E S U S Christ.

We must use the Sacred Name of God with all humble Reverence, not prophaning it by using it in *idle*, *impertinent* Talk, or in *common Discourse*, or in *false*, *rash*, *ordinary* and *needless Swearing*; or in *careless*, *formal*, and *indevout Prayers* and *Praises*, or in *Cursings* and *ill Wishes*; neither Dishonouring it by an *ungodly life*, giving the Enemies of it occasion of *blaspheming* it.

We

We must honour God in his Day, spending it in his Worship, and especially in the *publick Assemblies*; bearing our part in the *prayers* of the Church, attending to his *Word Read and Preach- ed*; Communicating in the holy *Sa- craments*; meditating on, and praising him for the wonderful *works of Creati- on and Redemption*, and doing works of *mercy and charity*.

S E C T. II.

We must *work out our own Salvati- on* with fear and trembling, exercising our *thoughts* much on the best and most concerning things; meditating on God, and Heaven, Death and Judgment; the *Vanity of the World*, the *Evils of Sin*, the *Terrors of Hell*, the *Joys of the blest*, the *Comforts of a good Conscience*, and the *necessity and reasonableness of an Holy and Religious Life*.

We must be *spiritually minded*, and set our *Affections* on things above; subdue our *Passions* and *Lusts*, be
peaceable

peaceable and loving, meek, courteous, modest, teachable and governable, not wise in our own conceit, wilful and stubborn.

We must be well contented with our present condition, not *murmuring* or *repining* at it, or either *Ambitiously* or *Contentiously* seeking one more high or plentiful; neither *fretting* and *vexing* our own Souls, nor *envying* others; but leaving freely all things to God's disposal, and submitting cheerfully to his Providence.

We must husband well our Time, and wisely improve every Talent that God hath given us; doing as much good as we can with every thing, both to ourselves and others. We must shun Sloth and Idleness, vain past-times, and superfluous recreations, and costly vanities, unprofitable Studies and Employments.

We must preserve both our bodies and minds clean and chaste, delighting in no unclean and wanton Thoughts, Looks, Discourses, or Dresses; and shunning all entice-

Enticements and Incentives to *Lust*, *Lasciviousness*, or any kind of *Obscenity* and *Uncleanness*.

We must keep *under* our *Bodies*, govern our *Appetites*, crucify the *Flesh*, make no Provision to fulfil its *Lusts*; be *Sober*, *Temperate*, and *Moderate* in *Eating*, *Drinking*, and *Sleeping*; and labour to keep our *Bodies* in such an *healthful* state, as we may be able to serve *God*, and do the Duties of an honest Calling, not *wasting* any thing, but honouring the *Lord* with all his Gifts.

S E C T. III.

We must *love* our *Neighbour* as *ourselves*, and do to all Men as we would they should do to us; doing *Hurt* to none, but *Good* to all, especially to the *Good* and *Religious*. We must render to every one his *due*, and wish well to our *Enemies*, not rendring to them *Evil* for *Evil*, not seeking *Revenge*, but returning *Good* for *Evil*, *Blessing* for *Cursing*,

sing, giving them what we can, and they need, and *forgiving* as God for Christ his sake hath forgiven us.

We must do what good we can to *Mens Souls*, teaching, exhorting, re-proving, comforting, and praying for them; not grieving, scandalizing, enticing, or tempting them to Sin by *Advice*, *Countenance*, or *Example*.

Parents must dedicate their *Children* to God in *Baptism*, instruct and educate them in the knowledge and fear of God; correct all Vice in them, give them good Example, maintaining them, and providing them of honest Callings as they are able.

Children must Love, Honour, Obey, and Serve their *Parents*, and thankfully requite them as they can.

Husbands and *Wives* must live in an holy, conjugal Love, helping each other all they can in serving God, educating their *Children*, managing their Affairs; the *Wife* yielding a meek and quiet Subjection to her *Husband*, and the *Husband* tenderly cherishing his *Wife* even as himself.

Masters

Masters must be just and gentle to their *Servants*, instructing and training them up in God's Service, as well as in their own; and *Servants* must Honour and Obey, and most faithfully Serve their *Masters*.

All *Superiors* must Rule in Justice and Holiness, seeking God's Glory and the Publick Good. And *Inferiors* are to be subject to the Higher Powers, paying Tribute, obeying good Laws, and taking it patiently without resisting, tho they suffer wrongfully for well-doing.

Ministers must Feed, and Govern, and Watch over their *Flocks*; and their *Flocks* must afford them liberal Maintenance, honour them in Love, and obey them.

We must hurt none in their *Bodies*, nor be causelessly or immoderately angry with any one, much less deprive him of his *Life*; but must do what we can to preserve the *Bodily-welfare* and *Lives* of others, as we would do our own.

We must not by *Adultery* or *Fornication*, defile ourselves with any one; but do what we may to preserve the Chastity of ourselves and others, to keep up the Honour of *Marriage*, and the Bed undefiled.

We must not wrong others in any part of their *Estate* by Theft, Robbery, Cheating, or any manner of unjust Dealing; but must be as tender of other Mens *Rights*, as of our own; *Bargaining* fairly and honestly, *paying* our Debts fully and seasonably, and making *Restitution* and *Satisfaction* for all Treispases and Wrongs freely.

We must not hurt any one in his *Credit*, *Good Name*, and *Reputation*, by false accusing or witnessing, flandering or backbiting. We must speak no Evil, but all the Good we can with truth and justice of all Men; groundlessly suspecting, or rashly judging and censuring no body. We must not *lye* to one another, but speak the truth, and nothing but the truth in due season.

We

We must not be *Selfish*, nor for the love of *our own selves* *Covetous* of any thing that is another's; but *Charitable* and *Liberal* to all as there is opportunity; well-contented with our own, and ready to part with it for the Common Good, or upon any occasion of doing good to others.

The Christian's Desires and Prayers.

ALL our *Desires* and hearty *Wishes* must terminate in this, That *God* in all things may be *glorified* through *JESUS Christ* our *Lord*. That we through the *Sanctification* of the Holy *SPIRIT* of *Grace* may live such *Holy* and *Heavenly* Lives in obedience to the *Gospel* of *Christ*, that *God* may be *glorified* both by our *total Subjection* to him on *Earth*, and our *Eternal Salvation* or *Happiness* with him in *Heaven*.

This we are not able to do of ourselves, all our *Power* and *Will* too, ei-

either to *believe*, or to *do* the Will of God, is wrought in us by the Holy SPIRIT of God. Therefore must we most humbly, earnestly, frequently, and believingly pray to God as our blessed Saviour himself hath taught us, saying,

**Our Father which art in
Heaven.**

I. We must consider, That tho we are always in the *Presence* of the most Holy and Glorious GOD, who is the Searcher of Hearts, and knoweth our Thoughts afar off; yet now we are in a more especial manner *drawing* nigh unto him, to pour out our Hearts before him, and to present our most earnest Desires and Petitions unto him.

Therefore in the greatest *Humility*, both of *Soul* and *Body*, must we cast ourselves down before him, adoring his Divine *Majesty*, and incomprehensible *Createness* and *Glory*, as exalted above all *Blessing* and *Praise*. We must reverently

rently approach unto him, as unto the Wife, Powerful, and Good Maker, Preserver, and Governor of the whole World; Heaven being his Throne, and Earth his Footstool. We must as vile Dust and abominable Sinners, with Fear and Trembling, Shame and Self-abasement, lift up our Eyes and Hearts from the World and all earthly Concerns, towards *Him* in *Heaven*, longing to be made more Holy and Heavenly, that we may be capable of a nearer Communion with him.

We must as his *adopted Children* in *JESUS Christ*, grieving that we have offended him, resolving to live in all dutiful Obedience to him, draw near unto him as to our most *Gracious Father*, so far reconciled unto us through the Mediation of our Blessed *JESUS*, that he is ready to pardon us, and to bless us for his Sake with all good things needful for us. *Trusting* therefore to his *Power* as *Lord* of Heaven and Earth, and casting ourselves on his *Love* and *Mercy* as our *Father* in

JESUS *Christ*, and in the Name of *Christ* trusting to his Goodness, and resigning ourselves to his Government, we must beg of him his *Holy Spirit* to make us more like him in Holiness, that we may be for ever happy in his Love and Blessing.

We must as *Members* of *Mankind*, and especially as *Members* of *Christ's Mystical Body* the *Church*, pray for all others as well as for ourselves; and not think that any Prayers we make unto God will profit us, without an universal good-will to all *Men*, and a special Love to all *Christians*.

Hallowed be thy Name.

II. We must in the first place heartily desire, and earnestly beg of God, That we and all the World may give him the *Glory* and *Honour* due unto his Name, that is, unto God himself, as he hath revealed and made himself known unto us. That we may adore him as an infinitely and incomprehensibly Glorious Being.

Being in all the *Excellencies* of Divine *Perfections*, Eternity, Purity, Power, Wisdom, and Goodness, far above the Thoughts of *Men* or *Angels*. That we may have *high* and *honourable* Thoughts of him, *love* him above all things, *fear* to offend him, *depend* wholly on him, *trust* unto him, *be thankful* for all his benefits, *submit* to his government, *be resigned* to his Will, *Worship* him, and him *only*, according to his own Directions, and use *reverently* and in an *holy* manner every thing that's called by his Name, his *Word*, his *Day*, his *House*, his *Sacraments*, his *Ministers*, and all his *Children*; chusing him as our *Portion* and *Happiness*, and resting satisfied with his choice for us, and disposing of us, and his ordering and governing the World, and all things in it.

Thy Kingdom come.

III. We must pray, That the Power and Dominion which the *Devil* hath

got by *Idolatry*, or any sorts of *Sins*, over a great part of the *World*, may by the *Power of God's Spirit*, and the *Preaching of the Gospel*, be destroyed. That the *Kingdom* or *Church of Christ* may be enlarged, that all *Kings* and *Nations* may be converted; and submit to the *Government of JESUS Christ*. That he may rule by his *Word* and *Holy Spirit* in all our *Hearts*; that we may obey his *Ministers* as his *Ambassadors*; and that they may have the *Protection* and *Countenance* of all the *Higher Powers* on *Earth*, and that these may become *Nursing Fathers* to the *Church*. That there may be no *Heretics*, nor *Schisms* or *Divisions* amongst us; but that we may hold the *Unity of the Spirit* in the *Bond of Peace*. That *God in Christ* may be worshipped with a *pure* and *spiritual* *Worship*; that all his *Laws* and *Ordinances* may be religiously kept, and that we may all grow in *Knowledge*, *Holiness*, and *Brotherly Love*. That we may earnestly *desire*, be duly *prepared*, and patiently in *Faith* and *Well-doing*
wait

wait for, and finally with Joy to enter into God's Kingdom of Glory.

**Thy will be done on Earth,
as it is in Heaven.**

IV. We must pray; That as we have vowed in our *Baptism*, not to obey the Will of the *Devil*, nor to make the vain Customs of the *World*, nor the Inclinations and Lusts of the *Flesh*, but the Will of God alone the Rule of our Lives; so God by his Holy Spirit would work in us both to *will* and to *do* all that he commands. That we may in Thought, Word and Deed yield a *sincere*, *universal*, and *cheerful* Obedience to the Gospel of Christ. That we may submit our *Understanding* to his *Wisdom*, and our *Wills* to his *Authority*, and our *Affections* and *Passions* to his *Government*, and our *Persons*, *Lives* and *Estates* to his *Disposal*. That we may endeavour after the *perfectest* degrees of *Holiness* and *Duty*, and as the Holy *Angels* in *Heaven*, rejoice in an *Holy* and *Entire* Obedience to his Commands.

Gibe

**Give us this Day our dai-
ly-bread.**

V. We must pray, That *God*, in whom we live, and move, and have our being, would give us all things needful for this *Life*, till we be fitted for a better. That we may have *Health* and *Strength* to serve *God*, and such a *Measure* of other good things as he seeth most expedient for us. That he would give us *Grace* to labour industriously in an *honest* and *profitable Calling*, so as we may have enough for ourselves, and those that depend upon us, and to relieve those that need our help. That we may be able to pay every one his due, and to contribute to the *Publick Good* both of *Church* and *State*. That we may not through the *Temptations* of *Poverty* do any unlawful thing, nor by those of *Riches*, to live Proudly, Luxuriously or Prophanely. That we may live *Contentedly* and *Peaceably*, and use every thing we have, *Religiously* and
Soberly,

Soberly, free from all *Covetousness*, immoderate *Cares* or *Desires*; and also from all *Idleness*, *Vanity*, *Intemperance*, *Waste* and *Prodigality*.

And forgive us our Trespases, as we forgive them that trespass against us.

VI. We must pray, That God would give us *soft Hearts*, an *humbling Sense* of our *vileness* by reason of *Sin*, a *godly Sorrow* for all our *Sins*, such as may work in us *Repentance* unto *Life* never to be repented of. We must *confess* our *Sins*, and that we deserve *Damnation* for them, and beseech *God* of his rich *Mercy*, and for the sake of *JESUS Christ*, who by the *Sacrifice* of *himself* gave *Satisfaction* to *God* for our *Sins*, that he would graciously *forgive* us, and grant unto us a perfect *hatred* of them, and a *Power* and *Will* to *forsake* them. We must also, that we may be *capable* of *God's Mercy* and *Forgiveness*, resolve and pray for *Grace* to be
merciful

merciful to others, and to forgive, love and pray for our Enemies, repaying them Blessing for Cursing, Love for Hatred, and Good for Evil. We must use all means of winning and reconciliation, and not hope for Pardon from God, so long as we are not in Love and Charity with all Men.

And lead us not into Temptation, but deliver us from Evil.

VII. We must not presume, That God will pardon us, or shew us mercy, unless we persevere in *Holiness* and *Obedience*; therefore we must pray, That God would by the power of his Grace make us both *able* and *willing* carefully to *watch* against, prudently to *shun*, and manfully to *resist* all *Temptations* to Sin, that we may not be overcome by them; that God would frustrate all the *Devices* of the *Devil* to draw us into Sin; that neither the *Love* nor *Fear* of any thing in the *World*, nor our own *Lusts*.

Lusts, and *Appetites* may prevail with us to do Evil, or to neglect our Duty; but that he would by his Grace prevent us, and assist us so as we may continue Holy for ever, and safe from all Evil, both of Sin, and of Punishment for Sin, both in *this World*, and in the *World to come*.

**For thine is the Kingdom,
and the Power, and the
Glory, for ever.**

VIII. We must heartily acknowledge God's absolute *Right* and *Sovereignty* to Govern and Dispose of us, and of all things, and our *Happiness* in being governed by *Infinite Wisdom* and *Goodness*: God's irresistible *Power* to do what he pleaseth, and our *Happiness* in the Protection of the *Almighty*; that all Good is of him and from him, and therefore the *Honour*, and *Praise*, and *Glory* of all is to be ascribed unto him. Because the *Right* to, *Power* over, and *Glory* of disposing of all things is his, therefore is it our *Duty* to pray unto, and praise him
for

for all things; and this also is our great *encouragement* to this Duty, That it is the *Glory* of God's *Goodness* to exercise his *Dominion* and *Power* in rewarding all them that diligently seek. And therefore we say,

Amen.

IX. By this word we do, as if we said all over again, testify the *Sincerity* and *Earnestness* of these our *heartly* and *unfeigned* Desires and Prayers; and moreover we express thereby our *Hope* and *Confidence*, that God will grant most graciously our requests. *Amen*, good Lord, so be it. Even so we most *fer-vently desire* that it may be; and so we doubt not, seeing our Blessed JESUS hath taught us thus to pray, and seeing it is for the *Glory* of thy Grace to grant what he hath taught us to pray for, but it *will* be. For thou never failest them that seek thee.

The Two Christian Sacraments.

S*acraments* are Religious Ceremonies which *Christ* hath Ordained, for the *Sealing*, and *Confirming*, and *Renewing* of the *Covenant of Grace* made between our Offended God, and us *Sinners*, through the *Mediation* of *JESUS Christ*.

We cannot now, because we are become very Ignorant, Weak, and Sinful by the Sin of our First Parents; keep the *first Covenant of Works*, or *Innocence*, which God made with *Adam* as the Father of all Mankind, for himself, and all his Race and Offspring; because in that *Covenant* God did assure Mankind of a blessed and happy Life for ever, only on this condition, That Man should continue in *perfect* and *unsinning Obedience* to the whole Will of God; neither gave he him any encouragement to hope for Pardon upon his Repentance.

pentance. But now, because that Covenant is already broken by *Adam's Sin*, it is impossible to be kept.

Therefore it pleased God in Christ JESUS, to cancel the first Covenant of Innocence, and through his Mediation to establish with us a new Covenant of Grace; which it pleased Christ to have Sealed, when we solemnly profess our consenting to it, by the Sacrament of Baptism: That is, by washing with water in the Name of the FATHER, and of the SON, and of the Holy GHOST.

The Covenant thus solemnly Sealed by Baptism, is this, That although we are Sinners, and so have lost all Right and Title to God's Blessing; yet God the FATHER doth give himself to be our Reconciled and Loving Father; and God the SON doth give himself to be our Saviour; and God the Holy GHOST giveth himself to be our Sanctifier. So that all our Sins shall be Pardoned, and strength of Grace given us to do God's Will, and finally eternal Life and Happiness bestowed upon us: And all upon

on this *Condition*, That we *Repent* of all our Sins, and *Watch* against and *Resist* all Temptations to Sin, whether they come from the *Devil*, the *World*, or our own *Flesh*; and that we firmly *believe* the *Gospel* of *Christ*; and taking the *FATHER*, the *SON*, and the *Holy GHOST* for the *One only true God*, *Worship* and *Serve* him only, *sincerely* and *heartily*, and endeavour to *Obeey* all his *Laws* as long as we live.

We cannot therefore expect *Salvation* by *Christ* upon any lower terms, than these of *unfeigned Repentance*, and striving to prevent or master all *Temptations* to Sin, of a *stedfast belief* of the *Gospel*, and a *constant endeavour* to keep the *Commandments* of *God* to our *Life's end*. We must take heed then, how we continue in any one *known Sin*, or are through negligence ignorant of the *Gospel* of *Christ*, or wilfully neglect any one *Duty* that *God* commandeth; for so we break the *Covenant of Grace*, and forfeit the mercies of it, without a *timely Repentance*, which we cannot be sure of beforehand. Seeing

Seeing then that we cannot be saved but by keeping this our *Baptismal Covenant*, and this *Covenant* was made by others in our name, when we were *Infants*, and understood nothing of it; we must as soon as we are capable of *Learning*, submit ourselves to be *Catechised* or *Instructed* in all the Branches of it; because it is certain, that we cannot keep a *Covenant* that we do not understand; and we cannot be excused by our *Ignorance* of it for not keeping it, so long as we may learn to understand it, and will not.

Again; when we are sufficiently *Instructed* in it, we must personally give and declare our consent unto it. For tho' the engagement of others in our name, may be interpreted ours, so long as we are not of understanding to engage for ourselves; yet will it hold good no longer, nor was it ever intended to do more. Therefore understanding the *Covenant* made at first in our name by others, we are (if we would have the benefit of it) most stedfastly to resolve
to

to keep it, and offering ourselves to *Confirmation*, so soon as we can have an opportunity openly in the presence of the *Church*, and to the *Bishop* as the chief Minister, declaring our Consent and Resolution so to do, ratify and confirm that Covenant *ourselves* in person; humbly receiving the *Blessing*, and *laying on of hands* of the *Bishop*, and heartily joining in the *Prayers* of the *Church*, for the Assistance of the *Holy Spirit* of Grace to perform our Vows.

Our Blessed Saviour did also the same Night wherein he was betray'd, Institute another holy *Sacrament*, or *Christian Feast*, to be Religiously Celebrated by all *Christians* who abide constant to their *Baptismal Covenant*, and that even till his *Coming again*, in remembrance of *Him*, through whom we have the benefit of this *New Covenant of Grace*: This is called, *The Lord's-Supper*, or *Holy-Communion*.

We must therefore, in Obedience to the Command of our *Lord*, and with a thankful

thankful Remembrance of his Astonishing love, in giving himself to Dye for our Redemption, most Devoutly, and often Communicate in this Holy Sacrament, and therein renew our Baptismal Covenant.

And herein we must remember, That we do not only Receive, Eat, and Drink Bread and Wine blessed, broken, poured out and given, as signs to put us in mind, That Christ was Consecrated of God to be both our High-Priest and Sacrifice of Atonement for our Sins; and that his Body was Bruised and Wounded to Death, and his Blood shed on the Cross for our Redemption; but we also are by a Living Faith to receive spiritually, but yet very truly and really, our whole Crucified J E S U S, as the Food or Life of our Souls, for the nourishment of our Graces, the Confirming of our Faith, the Enflaming of our Love, the Strengthening of our Hope, the Communicating from him the Head to us the Members all things needful for growth in him, and spiritual union with him,
and

and assurance of *Eternal Life* by him.

We must *join together* in the Celebration of this *holy Feast*, as *Members of one Body* whereof *he* is the Head ; testifying thereby that we have but *one Spirit*, *one Hope*, *one Lord*, *one Faith*, *one Baptism*, *one God and Father of all* ; and are, tho' *many Members*, yet but *one Body*, all partakers therefore of *one Bread*, and bound to live in *Love and Peace*, as well as in *Holiness* all our Days.

He that Communicateth of this *Sacrament* unworthily, is accounted *guilty of Prophaning and Vilifying the Body and Blood of Christ* ; We must therefore to avoid this guilt, *prepare* for this great duty, by *examining and trying* ourselves, whether or no we *discern* aright the *Lord's Body*, and have that *esteem* of it, and come with that *holy Reverence and Affection* of heart to receive it, as becomes us. Whether we be constant to our *Baptismal Vow* of *Repentance, Faith*, and *new Obedience* ; thankful to *God in Christ* for the *Blessing of Redemption*,

demption , and for the Benefits Commemorated, Sealed, and Conferred on us in this *Sacrament* , and in perfect Charity with all men.

If we find upon Examination that we are *sincere Christians*, tho' very *weak* and *imperfect* ; and if we continue *resolved* to keep *Covenant* with *God* , and desire nothing more earnestly , than *strength of Grace* from the *Spirit of Christ* to make good our *Resolution* ; we are there to *Renew our Covenant* most seriously , praising *God* for this inestimable privilege, and taking heed that we return not with the *Dog* to his *Vomit*, nor with the *Sow* that was washed to her wallowing in the *Mire* , rejoice in hope of *Eternal Life* , which by this holy *Sacrament* is Sealed anew unto us as often as we worthily partake of it.

Take, to accept of my most hearty thanks for the great privilege of being born in a *Christian Church*, and of *Christian Parents*, and of being by them Dedicated to thy Worship and Service, according to our Blessed Saviour's Institution in the Holy Sacrament of Baptism; wherewith that most gracious *Covenant*, which thou hast most wonderfully condescended to make with the sinful Sons of Men through J E S U S *Christ*, was in a most solemn manner Sealed unto me, and by me; the *Promise* and *Vow* which was then made to thee, O *God*, in my name, I do now, I hope, by such helps as thou of thy goodness hast afforded me, competently understand; and unfeignedly I acknowledge my self bound to *believe*, and to *do* all that was then *promised* for me; and by thy help, which I most earnestly beseech thee to grant me, so I will.

Good

Good Lord pardon my negligence
hitherto, in learning my Duty,
and all the Sins whereof I have
been guilty since I was Baptized, to
this very moment: And graciously
accept of me, thus in mine own
person renewing that Promise and
Vow which was then made by o-
thers in my behalf.

"I do here, O Lord, in thy Pre-
sence, who art the great Searcher
of Hearts, and from whom no
secret thought can be hid, most
freely, fully, and resolvedly,
from henceforward for ever-
more, repent of and renounce all
Sin, and will, to the utmost of the
power which thou givest me,
resist all the Temptations of the
Devil, the World, and the Flesh,
so that I will not willingly fol-
low, nor be led by them. I do
steadfastly believe, and will by
thy help continue in the belief
of all the Articles of the Cbri-

" *stian Faith* ; and I am resolved,
 " through the help of thy Grace,
 " without which I can do no good
 " thing , to keep thy holy *Will*
 " and *Commandments* in all since-
 " rity , and godly simplicity of
 " Heart, and to persevere walking
 " in the same all the Days of my
 " Life. I will diligently use all the
 " means of Grace ; and I do hum-
 " bly beseech thee, gracious God,
 " to enlighten and strengthen me
 " by thy Holy Spirit to perform
 " this my *Vow* and *Covenant* unto
 " the end. Preserve me a living
 " and sound *Member* of *Christ* , a
 " dutiful and dear *Child* of God,
 " and an *Heir* through Faith in
 " *Christ* of the *Kingdom* of *Hea-*
 " *ven* ; that through thy Mercy,
 " O God the *Father* ; and thy Me-
 " rits and Intercession, O God the
 " *Son* ; and thy Guidance and
 " Sanctification , O God the Holy
 " *Ghost* ; I may in thy good time
 " obtain the end of my Faith,
 " even

"even the Salvation of my Soul,
 "to the Glory of thy Grace.
 "Amen. Good Lord, so let it
 "be, I most humbly beseech
 "thee.

A Prayer which may be used in
 Families either Morning or
 Evening.

O Most Glorious and Ever Blessed God,
 the Father Almighty, Maker of
 Heaven and Earth, and all things therein,
 visible and invisible; Thy Creatures we
 are, and in thee we Live, and Move, and
 have our Being. But alas! we are by
 Sin wretchedly Corrupted, and by the Cor-
 ruption of our Nature the Children of wrath,
 abominable in thy pure Eyes, unworthy of
 the least of all thy Mercies, and deserve no-
 thing at thy hands; but everlasting destru-
 ction. In all humility of Soul and Body
 we here lie before thee, adoring thine In-
 comprehensibly Glorious Majesty, and prai-
 sing

sing thy wonderful goodness in sparing us hitherto, and not consuming us in thy wrath, as we have deserved. O let the Riches of thy goodness lead us to Repentance; and pardon us, O gracious Lord, who without thy free pardon must perish everlastingly: And accept, we beseech thee, of our humble and hearty thanks, for our Creation, Preservation, and all the Comforts of this Life, particularly at this time,

In the Morning thus.

“ For keeping us in safety this Night
 “ past, for the Comfortable Rest and
 “ Refreshment which thou hast given us,
 “ and for bringing us in so good a measure
 “ of Health and Strength to the light of
 “ this Day.

In the Evening thus.

“ For thy gracious Providence over
 “ us this Day, for preventing us in
 “ many Sins, and preserving us from
 “ many dangers, supplying all our Wants
 and

“ and Necessities, both of Soul and Bo-
 “ dy, and prospering our Labours and
 “ Endeavours.

In a more especial manner we praise thee, O God, for thine inestimable mercy in calling us to the knowledge of thy Grace, and Faith in thee: For giving the Eternal WORD thine only Son, to be our Saviour, Jesus Christ our Lord; to be Conceived by the Holy Ghost, and Born of the Virgin Mary, and to be so made Man for us, to make us the Children of God: To suffer under Pontius Pilate, to be Crucified, to Dye, and be Buried, and to descend into Hell, and so to offer Himself once for all a Sacrifice of Atonement for our Sins; and the Third Day to rise again from the Dead, to Ascend into Heaven, and Sit on the Right Hand of God, making intercession for us till his Coming again in Glory to judge the Quick and the Dead. We praise thee for sending the Holy Ghost, the Spirit of Truth and Holiness,

to enable thy holy Apostles by the preaching of the Gospel to gather unto thee out of all Nations an Holy Catholick Church, and Communion of Saints; and for admitting us into this Holy Communion, and making us Members of this Mystical Body of Christ by the Covenant of Baptism; for assuring us upon our keeping of that Covenant, of the Forgiveness of our Sins, of the Resurrection of our Bodies, and Life Everlasting with thee in Heaven.

In humble thankfulness for these thy most admirable Mercies, we here offer up ourselves, Souls, and Bodies, a Living Sacrifice to thee, O Heavenly Father; beseeching thee, the Giver of all goodness, to send thy Grace unto us, and to all People; that we may faithfully keep Covenant with thee, Repenting of all our Sins, and resisting all the Temptations of the Devil, the World, and the Flesh; that we may believe in thee, fear thee, and love thee with all our heart, with all our mind, with all our Soul,

Soul, and with all our strength ; that we may give thee thanks, put our whole trust in thee, call upon thee, honour thy holy Name, and thy Word ; Worship thee, Serve thee, and Obey thee, as we ought, and have Vow'd to do, all the Days of our Life. And we beseech thee to give us grace to love our Neighbours as ourselves, and to do to all men as we would they should do unto us : To love, honour, and succor, as there is need, our Parents ; to honour and obey the King, and all that are put in Authority under him ; to submit ourselves to all our Governors, Teachers, spiritual Pastors and Masters ; to order ourselves lowly and reverently to all our betters ; to hurt nobody by Word nor Deed ; to be true and just in all our dealings ; to bear no hatred nor malice in our hearts ; to keep our hands from picking and stealing, and our Tongues from evil-speaking, lying and slandering ; to keep our Bodies in temperance, soberness and chastity ; not to covet nor desire other mens goods ; but to learn and labour truly to get our own

Living, and to do our duties in that state
of Life unto which it pleaseth thee to call
us.

In the Morning thus.

“ Watch over us this Day, we beseech
“ thee, both at home and abroad ; keep
“ us in thy fear all the Day long ; afford
“ us all things needful both for our Souls and
“ Bodies ; guard us from all evil both of
“ Sin and Danger ; direct, govern, and
“ prosper us in all our honest labours and
“ endeavours.

In the Evening thus.

“ Watch over us, O God, we
“ beseech thee this Night, and keep
“ us and all things that thou hast gi-
“ ven us, in peace and safety : Let us
“ be prepared to Dye, now that we are
“ going to Rest ; and if it shall please
“ thee to add another Day unto our Lives,
“ give us such quiet, comfortable, and
“ innocent Rest and Sleep, that our Bodies
“ may

" may be thereby refreshed, and both Souls
 " and Bodies enabled to do thee more and
 " better service for the time to come.

Good - Lord be merciful unto us,
 and forgive us our Sins, and save
 and defend us in all dangers of Soul and
 Body; keep us from all Sin and Wicked-
 ness, and from our Ghostly Enemy, and
 from everlasting Death. And this we trust
 thou wilt do of thy mercy and goodness,
 through our Lord Jesus Christ, who hath
 taught us thus to Pray.

Our Father which art in Hea-
 ven, &c.

Another Prayer to be used in the Family, Morning and Evening.

O Most merciful God, who according
 to the multitude of thy Mercies,
 dost so put away the Sins of those who
 truly

truly repent, that thou remembreſt them no more; open thine Eye of Mercy upon us unworthy Sinners, who moſt humbly confeſs, that we have gone aſtray from thy Holy Laws, by following too much the De-vices and Deſires of our own evil Hearts, We have left undone thoſe things which we ought to have done, and we have done thoſe things which we ought not to have done, and there is no health in us; but thou, O Lord, have mercy upon us miſerable Offenders. Spare thou them, O God, which confeſs their Faults; reſtore thou them that are Penitent, according to thy Promiſes declared unto Mankind in Chriſt Jeſus our Lord. For his Sake renew in us, moſt Loving Father, whatſoever hath been decayed by the Fraud and Malice of the Devil, or by our own Carnal Will and Frailneſs. Preſerve and continue us in the Unity of the Church, and impute not unto us our Sins that are paſt, but ſtrengthen us with thy Holy Spirit, and grant that we may ever hereafter live a Godly, Righteous and Sober Life, to the Honour and Glory of thy Holy Name.

We

We give thee most humble and hearty Thanks, O Father of all Mercies, for all thy Goodness and Loving-kindness to us, and to all Men; for our Creation and Preservation, and all the Blessings of this Life; but above all, for thine inestimable love in the Redemption of the World by our Lord Jesus Christ; for all the means of Grace, and for the hope of Glory.

In the Morning thus.

“ Particularly, we bless thee for the
 “ comfortable Rest and Refreshment of
 “ this last Night, and for bringing us
 “ safely to the beginning of this Day. De-
 “ fend us, we humbly beseech thee, by thy
 “ mighty Power, and grant that we fall
 “ into no Sin, neither run into any kind of
 “ Danger; but prosper our honest Labours,
 “ strengthen us against all Temptations,
 “ and let all our doings be ordered by thy
 “ Governance, to do always that is right-
 “ teous in thy sight.

In

In the Evening thus.

" For thy gracious Providence over
 " us this Day, for the Success thou
 " hast given to our Labour, protecting us
 " from many Dangers, preventing us in
 " many Sins, and sparing us when we
 " have Sinned. Preserve us, and all that
 " thou hast given us, in safety this Night;
 " lighten our Darkness, and defend us
 " from all Perils and Dangers; and grant
 " us, we beseech thee, comfortable and in-
 " nocent Rest and Sleep.

And give us, good Lord, that due
 sense of all thy Mercies, that our Hearts
 may be unfeignedly thankful, and that
 we may shew forth thy praise, not only
 with our Lips, but in our Lives, by gi-
 ving up ourselves to thy Service, and by
 walking before thee in Holiness and Righ-
 teousness all our days.

We

We most humbly beseech thee, O
 Lord, for all sorts and conditions
 of Men, that thou wouldst be pleased to
 make thy ways known unto them, thy
 saving-health unto all Nations. More
 especially, we pray for the good Estate of
 the Catholick Church, That it may be so
 guided and governed by thy good Spirit,
 that all who profess and call themselves
 Christians, may be led into the way of
 Truth, and hold the Faith in Unity
 of Spirit, in the Bond of Peace, and in
 Righteousness of Life. Defend all Chri-
 stian Kings, Princes, and Governors, and
 especially thy Servant WILLIAM,
 our King, that under him we may live
 quiet and peaceable Lives in all Godliness
 and Honesty. Grant unto his whole Coun-
 cil, and to all that are put in Authority
 under him, that they may truly and indis-
 ferently Minister Justice, to the punish-
 ment of Wickedness and Vice, and the
 maintenance of thy true Religion and Vir-
 tue. Give Grace to all Bishops and Pa-
 stors, that they may both by their Life
 and

and Doctrine set forth thy true and lively Word, and rightly and duly Administer thy Holy Sacraments. And to all thy People give thy heavenly Grace, and particularly to us here present, that we may always with meek Hearts and due Reverence, read, hear, believe, and obey thy Holy Word. Comfort and relieve all that are any way afflicted in Soul, Body, or Estate. Give them patience under their Sufferings, and a happy issue out of all their Afflictions: And whensoever it shall please thee to take any of us hence, take us unto thy Favour through the Merits of thy most dearly beloved Son, Jesus Christ our Lord. In whose most blessed Name, and perfect Form of Words we further pray,

Our Father, &c.

Short.

Short Prayers for any Hour of the Day.

I.

Almighty God, grant I beseech thee, That I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit. And because through my Sins I am sore let and hindred in running the Race that is set before me; let thy bountiful Grace and Mercy speedily help me, that I may cast away the Works of Darknes, and put on the Armour of Light. Mortify and kill all Vices in me, and so strengthen me by thy Grace, that by the Innocence of my Life, and constancy of my Faith even unto Death, I may glorify thy Holy Name through Jesus Christ our Lord. Amen.

II.

O Gracious Lord, create and make in me a new and contrite Heart, that worthily lamenting my Sins, and acknowledging my wretchedness, I may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, through Jesus Christ our Lord. Grant me the true Circumcision of the Spirit, that my Heart, and all my Members being mortified from all Worldly and Carnal Lusts, I may in all things obey thy blessed Will. Grant that I may both perceive and know what things I ought to do, and also may have Grace and Power faithfully to fulfil the same. Grant to me such Strength and Protection, as may support me in all Dangers, and carry me through all Temptations: That I who know thee now by Faith, may after this Life have the Fruition of thy Glorious Godhead, through Jesus Christ our Lord. Amen.

III. Grant,

III.

Grant, O most Gracious God, unto me and all men, Grace so to put away the Leaven of Malice and Wickedness, that we may serve thee in pureness of Living, and Truth. Pour into our Hearts the most excellent Gift of Charity, the Bond of Peace, and of all Virtues, without which whosoever liveth, is counted Dead before thee. Subdue our Flesh to the Spirit, that we may ever obey thy godly Motions in Righteousness and true Holiness. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul. Grant unto all that are admitted into the Fellowship of Christ's Religion, that they may eschew all those things that are contrary to their Profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

IV. O

IV.

O Lord, from whom all good things do come, grant to me and all thy People, that by thy Holy Inspiration we may think those things that be good, and by thy merciful guiding may perform the same. That we may love the thing which thou commandest, and desire that which thou dost promise, and fix our Hearts where true Joys are to be found. Grant us by thy Holy Spirit to have a right Judgment in all things, and let us not be carried away with every blast of Vain Doctrine, but be established in the Truth of thy Holy Gospel. And grant us the help of thy Grace, that in keeping thy Commandments we may please thee both in Will and Deed, through Jesus Christ our Lord. Amen.

V.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the head Corner-stone: Grant us so to be joyned.

joyned together in Unity of Spirit by their Doctrine, that we may be made an Holy Temple acceptable unto thee. Keep, I beseech thee, O Lord, thy Church with thy perpetual Mercy; let thy continual Pity cleanse and defend it; and because it cannot continue in safety without thy Succour, preserve it evermore by thy help and goodness. Grant that the Course of this World may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, that through thy Protection it may be free from all Adversities, and devoutly given to serve thee in good Works, to the Glory of thy Name, through Jesus Christ our Lord. Amen.

VI.

O Lord of all Power and Might, graft in our Hearts the love and fear of thy Name; increase in us true Religion; nourish us with all Goodness; give unto us the increase of Faith, Hope, and Charity; give us Grace to withstand the Temptations of the World, the Flesh, and the Devil,

oil, and with pure Hearts and Minds to follow thee the only God. Let our Faith in thy sight never be reprov'd: Grant us Grace to forsake all covetous Desires, and inordinate Love of Riches; and help us so to pass through things temporal, that we finally lose not the things Eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

VII.

PRevent us, O Lord, in all our doings, with thy most gracious Favour, and further us with thy continual Help, that in all our Works, begun, continued, and ended in thee, we may glorify thy Holy Name. Dispose, O Lord, the way of thy Servants towards the attainment of everlasting Salvation; direct, sanctify, and govern both our Hearts and Bodies in the ways of thy Laws, and in the Works of thy Commandments; that among all the changes and chances of this Mortal Life, we may ever be defended by thy most gracious and ready Help, and preserved.

ved in Body and Soul, through our Lord
and Saviour Jesus Christ. Amen.

THE Lord bless us and keep us. The
Lord make his Face to shine upon
us, and be gracious unto us. The Lord lift
up his Countenance upon us, and give us
Peace both now and evermore. Amen.

O Saviour of the World, who by thy
Cross and precious Blood hast re-
deem'd us, save us, and help us, I humbly
beseech thee, O Lord.

F I N I S.

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